clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever alters the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَآءَتۡكُمُ	ٱلۡبَيِّنَٰتُ	فَٱعۡلَمُوٓاْ	أَنَّ	ٱللَّهَ	عَزِيزٌ	حَكِيمٌ
came to you	from the clear proofs,	then know	that	Allah	(is) All-Mighty,	All-Wise.

هَلۡ	يَنظُرُونَ	إِلَّآ	أَن	يَأۡتِيَهُمُ ٱللَّهُ	فِي ظُلَلٖ	﴿٢٠٩﴾
Are	they waiting	[except]	that	Allah comes to them	with the shadows	209

مِّنَ	ٱلۡغَمَامِ	وَٱلۡمَلَٰٓئِكَةُ	وَقُضِيَ ٱلۡأَمۡرُۚ	وَإِلَى	ٱللَّهِ
of	[the] clouds,	and the Angels,	and the matter is decreed?	And to	Allah

تُرۡجَعُ	ٱلۡأُمُورُ	﴿٢١٠﴾	سَلۡ	بَنِيٓ	إِسۡرَٰٓءِيلَ	كَمۡ
return	(all) the matters.	210	Ask	the Children	of Israel,	how many

ءَاتَيۡنَٰهُم	مِّنۡ	ءَايَةم بَيِّنَةٖۗ	وَمَن	يُبَدِّلۡ	نِّعۡمَةَ	ٱللَّهِ
We gave them	of	(the) clear Sign(s).	And whoever	alters	Favor	of Allah

مِنۢ بَعۡدِ	مَا	جَآءَتۡهُ	فَإِنَّ	ٱللَّهَ	شَدِيدُ
after	[what]	(it has) come to him -	then indeed,	Allah	(is) severe

ٱلۡعِقَابِ	﴿٢١١﴾	زُيِّنَ	لِلَّذِينَ	كَفَرُواْ	ٱلۡحَيَوٰةُ
in [the] chastising.	211	Beautified	for those who	disbelieve[d]	(is) the life

ٱلدُّنۡيَا	وَيَسۡخَرُونَ	مِنَ	ٱلَّذِينَ	ءَامَنُواْ	وَٱلَّذِينَ	ٱتَّقَوۡاْ
of the world,	and they ridicule	[of]	those who	believe[d].	And those who	fear (Allah),

فَوۡقَهُمۡ	يَوۡمَ	ٱلۡقِيَٰمَةِۗ	وَٱللَّهُ	يَرۡزُقُ	مَن
(they will be) above them	on the Day	of [the] Resurrection.	And Allah	provides	whom

يَشَآءُ	بِغَيۡرِ	حِسَابٖ	﴿٢١٢﴾	كَانَ	ٱلنَّاسُ	أُمَّةً	وَٰحِدَةً
He wills	without	measure.	212	Was	mankind	a community	single,

فَبَعَثَ ٱللَّهُ	ٱلنَّبِيِّـۧنَ	مُبَشِّرِينَ	وَمُنذِرِينَ
then Allah raised up	[the] Prophets	(as) bearers of glad tidings	and (as) warners,

وَأَنزَلَ	مَعَهُمُ	ٱلۡكِتَٰبَ	بِٱلۡحَقِّ	لِيَحۡكُمَ	بَيۡنَ	ٱلنَّاسِ
and sent down	with them	the Book	in [the] truth	to judge	between	[the] people

فِيمَا	ٱخۡتَلَفُواْ	فِيهِۚ	وَمَا	ٱخۡتَلَفَ	فِيهِ	إِلَّا	ٱلَّذِينَ
in what	they differed	[in it].	And (did) not	differ[ed]	in it	except	those who

أُوتُوهُ	مِنۢ بَعۡدِ	مَا	جَآءَتۡهُمُ	ٱلۡبَيِّنَٰتُ	بَغۡيَۢا
were given it	after	[what]	came to them	the clear proofs,	(out of) jealousy

بَيۡنَهُمۡۗ	فَهَدَى ٱللَّهُ	ٱلَّذِينَ	ءَامَنُواْ	لِمَا
among themselves.	And Allah guided	those who	believe[d]	regarding what

Surah 2: The cow (v. 210-213) **Part - 2**

ٱخْتَلَفُوا۟	فِيهِ	مِنَ	ٱلْحَقِّ	بِإِذْنِهِۦ ۗ	وَٱللَّهُ	يَهْدِى	مَن
whom	guides	And Allah	with **His** permission.	the Truth	of	[in it]	they differed
يَشَآءُ	إِلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ	﴿٢١٣﴾	أَمْ	حَسِبْتُمْ	أَن	تَدْخُلُوا۟
you will enter	that	(do) you think	Or	**213**	a straight path.	to	**He** wills
ٱلْجَنَّةَ	وَلَمَّا	يَأْتِكُم	مَّثَلُ	ٱلَّذِينَ	خَلَوْا۟		
passed away	those who	like (came to)	(has) come to you	while not	Paradise		
مِن قَبْلِكُم ۖ	مَّسَّتْهُمُ	ٱلْبَأْسَآءُ	وَٱلضَّرَّآءُ	وَزُلْزِلُوا۟			
and they were shaken	and [the] hardship,	[the] adversity	Touched them	before you?			
حَتَّىٰ	يَقُولَ	ٱلرَّسُولُ	وَٱلَّذِينَ	ءَامَنُوا۟	مَعَهُۥ	مَتَىٰ	
`When	with him,	believed	and those who	the Messenger	[say] (said)	until	
نَصْرُ ٱللَّهِ ۗ	أَلَآ	إِنَّ	نَصْرَ ٱللَّهِ	قَرِيبٌ	﴿٢١٤﴾		
(will) Allah`s help (come)?`	Unquestionably,	[Indeed]	help	of Allah	(is) near.	**214**	
يَسْـَٔلُونَكَ	مَاذَا	يُنفِقُونَ ۖ	قُلْ	مَآ	أَنفَقْتُم	مِّنْ خَيْرٍ	
They ask you	what	they (should) spend.	Say,	`Whatever	you spend	of	good,
فَلِلْوَٰلِدَيْنِ	وَٱلْأَقْرَبِينَ	وَٱلْيَتَٰمَىٰ	وَٱلْمَسَٰكِينِ	وَٱبْنِ ٱلسَّبِيلِ ۗ			
(is) [so] for parents,	and the relatives,	and the orphans,	and the needy,	and the wayfarer.			
وَمَا	تَفْعَلُوا۟	مِنْ خَيْرٍ	فَإِنَّ	ٱللَّهَ	بِهِۦ	عَلِيمٌ	﴿٢١٥﴾
And whatever	you do	of	good.	[So] indeed,	Allah	of it	(is) All-Aware.
كُتِبَ	عَلَيْكُمُ	ٱلْقِتَالُ	وَهُوَ	كُرْهٌ	لَّكُمْ ۖ	وَعَسَىٰٓ	
(Is) prescribed	upon you	[the] fighting	while it	(is) hateful	to you.	But perhaps	
أَن تَكْرَهُوا۟	شَيْـًٔا	وَهُوَ	خَيْرٌ	لَّكُمْ ۖ	وَعَسَىٰٓ	أَن	تُحِبُّوا۟
[that]	you dislike	a thing	and it	(is) good	for you;	and perhaps	you love
شَيْـًٔا	وَهُوَ	شَرٌّ	لَّكُمْ ۗ	وَٱللَّهُ	يَعْلَمُ	وَأَنتُمْ	لَا تَعْلَمُونَ
[that]	and it	a thing	(is) bad	for you.	And Allah	knows,	while you	(do) not know.
﴿٢١٦﴾	يَسْـَٔلُونَكَ	عَنِ	ٱلشَّهْرِ	ٱلْحَرَامِ	قِتَالٍ	فِيهِ ۖ	
216	They ask you	about	the month	[the] sacred -	(concerning) fighting	in it.	
قُلْ	قِتَالٌ	فِيهِ	كَبِيرٌ ۖ	وَصَدٌّ	عَن	سَبِيلِ	
Say,	`Fighting	therein	(is) a great (sin);	but hindering (people)	from	the way	
ٱللَّهِ	وَكُفْرٌۢ	بِهِۦ	وَٱلْمَسْجِدِ ٱلْحَرَامِ				
of Allah,	and disbelief	in **Him**	and (preventing access to) Al-Masjid Al-Haraam				

they had differed. And Allah guides whom **He** wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, `When will Allah`s help come?` Unquestionably, Allah`s help is near.

215. They ask you what they should spend. Say, `Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, `Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in **Him** and (preventing access to) Al-Masjid Al-Haraam

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وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ

And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out

أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ

until	(to) fight with you	they will cease	And not	[the] killing.`	than	(is) greater

يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ

turns away	And whoever	they (are) able.	if	your religion,	from	they turn you away

مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ

for those	(is) a disbeliever	while he	then dies	his religion,	from	among you

حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ

And those	and the Hereafter.	the world	in	their deeds	became worthless

أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ

Indeed,	217	(will) abide forever.	in it	they	of the Fire,	(are) companions

ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ

of Allah -	the way	in	and strove	emigrated	and those who	believed	those who

أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

All-Merciful.	(is) Oft-Forgiving,	And Allah	of Allah.	(for) Mercy	they hope	[those],

﴿٢١٨﴾ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ

Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218

فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ

for [the] people.	and (some) benefits	great,	(is) a sin	`In both of them

وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ

And they ask you	(the) benefit of (the) two.`	than	(is) greater	But sin of both of them

مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ

to you	Allah makes clear	Thus	`The surplus.`	Say,	they (should) spend.	what

ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِى ٱلدُّنْيَا

the world	Concerning	219	ponder,	so that you may	[the] Verses

وَٱلْءَاخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ إِصْلَاحٌ

`Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.

لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ

then they (are) your brothers.	you associate with them	And if	(is) best.	for them

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, `Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing.` They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is All-Forgiving, All-Merciful.

219. They ask you about intoxicants and the games of chance. Say, `In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.` And they ask you about what they should spend. Say, `Whatever you can spare.` Thus Allah makes clear the Verses to you, so that you may ponder,

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وَٱللَّهُ	يَعۡلَمُ	ٱلۡمُفۡسِدَ	مِنَ	ٱلۡمُصۡلِحِۚ	وَلَوۡ	شَآءَ ٱللَّهُ
Allah (had) willed	And if	the amender.	from	the corrupter	knows	And Allah
لَأَعۡنَتَكُمۡۚ		إِنَّ ٱللَّهَ	عَزِيزٌ		حَكِيمٞ	
surely **He** (could have) put you in difficulties.		Indeed, Allah	(is) All-Mighty,		All-Wise.`	
٢٢٠	وَلَا	تَنكِحُواْ	ٱلۡمُشۡرِكَٰتِ	حَتَّىٰ	يُؤۡمِنَّۚ	
220	And (do) not	[you] marry	[the] polytheistic women	until	they believe.	
وَلَأَمَةٞ	مُّؤۡمِنَةٌ	خَيۡرٞ	مِّن	مُّشۡرِكَةٖ	وَلَوۡ	
And a believing bondwoman		(is) better	than	a polytheistic woman	[and] even if	
أَعۡجَبَتۡكُمۡۗ	وَلَا	تُنكِحُواْ		ٱلۡمُشۡرِكِينَ		
she pleases you.	And (do) not	give in marriage (your women)		(to) [the] polytheistic men		
حَتَّىٰ	يُؤۡمِنُواْۚ	وَلَعَبۡدٞ	مُّؤۡمِنٌ	خَيۡرٞ	مِّن	مُّشۡرِكٖ
until	they believe,	and a believing bondman		(is) better	than	a polytheistic man
وَلَوۡ	أَعۡجَبَكُمۡۗ	أُوْلَٰٓئِكَ	يَدۡعُونَ	إِلَى ٱلنَّارِۖ	وَٱللَّهُ	يَدۡعُوٓاْ
[and] even if	he pleases you.	[Those]	they invite	to	the Fire,	and Allah	invites
إِلَى ٱلۡجَنَّةِ	وَٱلۡمَغۡفِرَةِ	بِإِذۡنِهِۦۖ	وَيُبَيِّنُ	ءَايَٰتِهِۦ		
Paradise	and [the] forgiveness	by **His** permission.	And **He** makes clear	**His** Verses		
لِلنَّاسِ	لَعَلَّهُمۡ	يَتَذَكَّرُونَ	٢٢١	وَيَسۡـَٔلُونَكَ	عَنِ	
for the people	so that they may	(be) mindful.	**221**	And they ask you	about	
ٱلۡمَحِيضِۖ	قُلۡ	هُوَ	أَذٗى	فَٱعۡتَزِلُواْ	ٱلنِّسَآءَ	
[the] menstruation.	Say,	`It	(is) a hurt,	so keep away (from)	[the] women	
فِي	ٱلۡمَحِيضِۖ	وَلَا	تَقۡرَبُوهُنَّ	حَتَّىٰ		
during	(their) [the] menstruation.		And (do) not	approach them	until	
يَطۡهُرۡنَۖ	فَإِذَا	تَطَهَّرۡنَ	فَأۡتُوهُنَّ	مِنۡ		
they are cleansed	Then when	they are cleansed,	then come to them	from		
حَيۡثُ	أَمَرَكُمُ ٱللَّهُۚ	إِنَّ ٱللَّهَ	يُحِبُّ	ٱلتَّوَّٰبِينَ		
where	Allah has enjoined you.`	Indeed,	Allah	loves	those who turn in repentance	
وَيُحِبُّ	ٱلۡمُتَطَهِّرِينَ	٢٢٢	نِسَآؤُكُمۡ	حَرۡثٞ	لَّكُمۡ	
and loves	the ones who purify themselves.	**222**	Your wives	(are) a tilth	for you,	
فَأۡتُواْ	حَرۡثَكُمۡ	أَنَّىٰ	شِئۡتُمۡۖ	وَقَدِّمُواْ	لِأَنفُسِكُمۡۚ	
so come	(to) your tilth	when	you wish,	and send (good deeds) forth	for yourselves.	

And Allah knows the corrupter from the amender. And if Allah had willed **He** could have put you in difficulties. Indeed, Allah is All-Powerful, All-Wise.`

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by **His** permission. And **He** makes clear **His** Verses for people so that they may be mindful.

222. And they ask you about menstruation. Say, `It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has enjoined upon you.` Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

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وَٱتَّقُواْ ٱللَّهَ	وَٱعْلَمُوٓاْ أَنَّكُم	مُّلَٰقُوهُ	وَبَشِّرِ	
And be conscious (of) Allah	And know that you	(will) meet **Him**.	And give glad tidings	
ٱلْمُؤْمِنِينَ	﴿٢٢٣﴾	وَلَا تَجْعَلُواْ	ٱللَّهَ	عُرْضَةً
to the believers.	223	And (do) not	make	Allah`s (name)	an excuse
لِّأَيْمَٰنِكُمْ	أَن	تَبَرُّواْ	وَتَتَّقُواْ	وَتُصْلِحُواْ	بَيْنَ
in your oaths	that	you do good,	and act piously	and make peace	between
ٱلنَّاسِ	وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ	﴿٢٢٤﴾	لَّا
[the] people.	And Allah	(is) All-Hearing,	All-Knowing.	224	Not
يُؤَاخِذُكُمُ ٱللَّهُ	بِٱللَّغْوِ	فِيٓ	أَيْمَٰنِكُمْ	وَلَٰكِن	
(will) Allah take you to task	for (what is) unintentional	in	your oaths,	[and] but	
يُؤَاخِذُكُم	بِمَا	كَسَبَتْ	قُلُوبُكُمْ	وَٱللَّهُ	
(**He**) takes you to task	for what	(have) earned	your hearts.	And Allah	
غَفُورٌ	حَلِيمٌ	﴿٢٢٥﴾	لِّلَّذِينَ	يُؤْلُونَ	مِن
(is) Oft-Forgiving,	Most Forbearing.	225	For those who	swear (off)	from
نِّسَآئِهِمْ	تَرَبُّصُ	أَرْبَعَةِ	أَشْهُرٍ	فَإِن	فَآءُو	فَإِنَّ	ٱللَّهَ
their wives	(is a) waiting of	four	months,	then if	they return -	then indeed,	Allah
غَفُورٌ	رَّحِيمٌ	﴿٢٢٦﴾	وَإِنْ	عَزَمُواْ	ٱلطَّلَٰقَ		
(is) Oft- Forgiving,	Most Merciful.	226	And if	they resolve	(on) [the] divorce -		
فَإِنَّ	ٱللَّهَ	سَمِيعٌ	عَلِيمٌ	﴿٢٢٧﴾	وَٱلْمُطَلَّقَٰتُ		
then indeed,	Allah	(is) All-Hearing,	All-Knowing.	227	And the women who are divorced		
يَتَرَبَّصْنَ	بِأَنفُسِهِنَّ	ثَلَٰثَةَ	قُرُوٓءٍ	وَلَا	يَحِلُّ		
shall wait	concerning themselves	(for) three	monthly courses.	And (it is) not	lawful		
لَهُنَّ	أَن	يَكْتُمْنَ	مَا	خَلَقَ ٱللَّهُ	فِيٓ	أَرْحَامِهِنَّ	إِن	كُنَّ
for them	that	they conceal	what	Allah (has) created	in	their wombs,	if	they
يُؤْمِنَّ	بِٱللَّهِ	وَٱلْيَوْمِ	ٱلْءَاخِرِ	وَبُعُولَتُهُنَّ	أَحَقُّ			
believe	in Allah	and the Day	[the] Last.	And their husbands	(have) better right			
بِرَدِّهِنَّ	فِي	ذَٰلِكَ	إِنْ	أَرَادُوٓاْ	إِصْلَٰحًا			
to take them back	in	that (period)	if	they wish	(for) reconciliation.			
وَلَهُنَّ	مِثْلُ	ٱلَّذِى	عَلَيْهِنَّ					
And for them (wives)	(is) the like	(of) that which	(is) on them					

And be conscious of Allah and know that you (are destined) to meet **Him**. And give glad tidings to the believers.

224. And do not make Allah`s name an excuse in your oaths against doing good and acting piously and making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of men) over them

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according to what is reasonable, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

229. Divorce is twice. Then retain (them) in a reasonable manner or release with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he finally divorces her then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah,
which **He** makes clear to a people who know.

231. And when you divorce the women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

بِٱلْمَعْرُوفِ ۚ	وَلِلرِّجَالِ	عَلَيْهِنَّ	دَرَجَةٌ ۗ			
(according to what is) reasonable,	and for the men	over them (wives)	(is) a degree.			
وَٱللَّهُ	عَزِيزٌ	حَكِيمٌ	﴿٢٢٨﴾	ٱلطَّلَٰقُ	مَرَّتَانِ ۖ	فَإِمْسَاكٌ
And Allah	(is) All-Mighty,	All-Wise.	228	The divorce	(is) twice.	Then to retain
بِمَعْرُوفٍ	أَوْ	تَسْرِيحٌ	بِإِحْسَٰنٍ ۗ	وَلَا	يَحِلُّ	
in a reasonable manner	or	to release (her)	with kindness.	And (it is) not	lawful	
لَكُمْ	أَن	تَأْخُذُوا۟	مِمَّآ	ءَاتَيْتُمُوهُنَّ	شَيْـًٔا	
for you	that	you take (back)	whatever	you have given them (wives)	anything,	
إِلَّآ	أَن	يَخَافَآ	أَلَّا	يُقِيمَا	حُدُودَ ٱللَّهِ ۖ	فَإِنْ
except	if	both fear	that not	they both (can) keep	the limits of Allah.	But if
خِفْتُمْ	أَلَّا	يُقِيمَا	حُدُودَ ٱللَّهِ	فَلَا	جُنَاحَ	
you fear	that not	they both (can) keep	the limits of Allah	then (there is) no	sin	
عَلَيْهِمَا	فِيمَا	ٱفْتَدَتْ	بِهِۦ ۗ	تِلْكَ	حُدُودُ ٱللَّهِ	
on both of them	in what	she ransoms	concerning it.	These	(are) the limits of Allah,	
فَلَا	تَعْتَدُوهَا ۚ	وَمَن	يَتَعَدَّ	حُدُودَ ٱللَّهِ	فَأُو۟لَٰٓئِكَ	
so (do) not	transgress them.	And whoever	transgresses	the limits of Allah	then those -	
هُمُ	ٱلظَّٰلِمُونَ	﴿٢٢٩﴾	فَإِن	طَلَّقَهَا	فَلَا	
they	the wrongdoers.	229	Then if	(he) divorces her (finally),	then (she is) not	
تَحِلُّ	لَهُۥ	مِنۢ بَعْدُ	حَتَّىٰ	تَنكِحَ	زَوْجًا	غَيْرَهُۥ ۗ	فَإِن
lawful	for him	after that	until	she marries	a spouse	other than him.	Then if
طَلَّقَهَا	فَلَا	جُنَاحَ	عَلَيْهِمَآ	أَن	يَتَرَاجَعَآ	إِن
he divorces her	then no	sin	on them	if	they return to each other	if
ظَنَّآ	أَن	يُقِيمَا	حُدُودَ ٱللَّهِ ۗ	وَتِلْكَ		
they believe	that	they (will be able to) keep	the limits of Allah.	And these		
حُدُودُ ٱللَّهِ	يُبَيِّنُهَا	لِقَوْمٍ	يَعْلَمُونَ	﴿٢٣٠﴾		
(are) the limits of Allah.	He makes them clear	to a people	who know.	230		
وَإِذَا	طَلَّقْتُمُ	ٱلنِّسَآءَ	فَبَلَغْنَ	أَجَلَهُنَّ		
And when	you divorce	the women	and they reach	their (waiting) term,		
فَأَمْسِكُوهُنَّ	بِمَعْرُوفٍ	أَوْ	سَرِّحُوهُنَّ	بِمَعْرُوفٍ ۚ	وَلَا	
then retain them	in a fair manner	or	release them	in a fair manner.	And (do) not	

Surah 2: The cow (v. 229-231) **Part - 2**

تُمۡسِكُوهُنَّ	ضِرَارٗا	لِّتَعۡتَدُواْۚ	وَمَن	يَفۡعَلۡ ذَٰلِكَ	فَقَدۡ	
retain them	to hurt	so that you transgress.	And whoever	does	that,	then indeed,
ظَلَمَ	نَفۡسَهُۥۚ	وَلَا	تَتَّخِذُوٓاْ	ءَايَٰتِ	ٱللَّهِ	هُزُوٗاۚ
he wronged	himself.	And (do) not	take	the Verses	of Allah	(in) jest,
وَٱذۡكُرُواْ	نِعۡمَتَ ٱللَّهِ	عَلَيۡكُمۡ	وَمَآ	أَنزَلَ	عَلَيۡكُم	مِّنَ
and remember	the Favors of Allah	upon you	and what	(is) revealed	to you	of
ٱلۡكِتَٰبِ	وَٱلۡحِكۡمَةِ	يَعِظُكُم	بِهِۦۚ	وَٱتَّقُواْ ٱللَّهَ	وَٱعۡلَمُوٓاْ	
the Book	and [the] wisdom;	He instructs you	with it.	And fear Allah	and know	
أَنَّ	ٱللَّهَ	بِكُلِّ	شَيۡءٍ	عَلِيمٞ	﴿٢٣١﴾	وَإِذَا	طَلَّقۡتُمُ
that	Allah is	of every	thing	All-Knower.	231	And when	you divorce
ٱلنِّسَآءَ	فَبَلَغۡنَ	أَجَلَهُنَّ	فَلَا	تَعۡضُلُوهُنَّ			
[the] women	and they reached	their (waiting) term,	then (do) not	hinder them			
أَن	يَنكِحۡنَ	أَزۡوَٰجَهُنَّ	إِذَا	تَرَٰضَوۡاْ	بَيۡنَهُم		
from [that]	they marry	their husbands	when	they agree	between themselves		
بِٱلۡمَعۡرُوفِۗ	ذَٰلِكَ	يُوعَظُ	بِهِۦ	مَن	كَانَ	مِنكُمۡ	يُؤۡمِنُ
in a fair manner.	That	is admonished	with it	whoever	[is]	among you	believes
بِٱللَّهِ	وَٱلۡيَوۡمِ	ٱلۡأٓخِرِۗ	ذَٰلِكُمۡ	أَزۡكَىٰ	لَكُمۡ	وَأَطۡهَرُۚ	
in Allah	and the Day	[the] Last;	that	(is) more virtuous	for you	and more purer.	
وَٱللَّهُ	يَعۡلَمُ	وَأَنتُمۡ	لَا تَعۡلَمُونَ	﴿٢٣٢﴾	۞ وَٱلۡوَٰلِدَٰتُ	يُرۡضِعۡنَ	
And Allah	knows	and you	(do) not know.	232	And the mothers	shall suckle	
أَوۡلَٰدَهُنَّ	حَوۡلَيۡنِ	كَامِلَيۡنِۖ	لِمَنۡ	أَرَادَ	أَن	يُتِمَّ	
their children	(for) two years	complete,	for whoever	wishes	to	complete	
ٱلرَّضَاعَةَۚ	وَعَلَى	ٱلۡمَوۡلُودِ لَهُۥ	رِزۡقُهُنَّ	وَكِسۡوَتُهُنَّ			
in a fair manner.	And upon	the father	(is) their provision	and their clothing			
بِٱلۡمَعۡرُوفِۚ	لَا	تُكَلَّفُ	نَفۡسٌ	إِلَّا	وُسۡعَهَاۚ	لَا	تُضَآرَّ
made to suffer	Not	its capacity	except	any soul	is burdened	Not	in a fair manner.
وَٰلِدَةُۢ	بِوَلَدِهَا	وَلَا	مَوۡلُودٞ لَّهُۥ	بِوَلَدِهِۦۚ	وَعَلَى		
(the) mother	because of her child	and not	(the) father	because of his child.	And on		
ٱلۡوَارِثِ	مِثۡلُ	ذَٰلِكَۗ	فَإِنۡ	أَرَادَا	فِصَالًا	عَن	
the heirs	(is a duty) like	that.	Then if	they both desire	weaning	through	

And do not retain them to hurt them so that you transgress. And whoever does that, then indeed, he wronged himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that **He** revealed to you of the Book and the wisdom by which **He** instructs you. And fear Allah and know that Allah is the Knower of everything.

232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother`s and child`s) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father`s) heirs is (a duty) like that. Then if they both desire weaning through

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